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36.

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A

· **FEW TREASURES, &c.**

A
FEW TREASURES,
DUG OUT OF THE
GOLDEN MINES
OF
TRUTH.



"The princes digged the well, the nobles of the people digged it, by the direction of the Lawgiver, with their staves."—NUM. xxi. 18.

"Search the Scriptures."—JOHN, v. 39.

"Lord, speakest thou this parable unto us, or even to all?"—LUKE, xii. 41.

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DEDICATION.

THOU great I AM, "the memorial by which thou wilt be known to all generations;" who art "King of kings, and LORD of lords:" accept, be pleased graciously to accept, this little work. If there be any praise, if there be any glory, let it be thine. May it speak of Thee, and for Thee, and if it proclaims not thy Name—Jesus—"the Way, the Truth, the Life,"—let it perish.

To Thee, "O Lord God of Hosts," "The Saviour of Israel;" I dedicate it: to thy Wisdom I leave and commend it.

And now, LORD, I earnestly beseech Thee, The Almighty Governor, The Glorious Renewer of fallen man, to give me thy Holy Spirit, to reign in me, rule me, counsel and keep me, until death; thy faithful, humble, vigilant, patient, holy, devoted, loving

Child,

Servant,

Friend,

"Though I be

NOTHING.

ERRATA.

Page 4, line 5, *for three offices, read three in office.*

— 8, — 23, *for Jer. xxii. 18, read Jer. xxxii. 18.*

— 25, — 8, *for John, xv. 25, read Luke, xxiv. 44.*

— 39, — 9, *for last, read lost.*

— 39, — 18, *for Gentle, read Gentile.*

— 72, — 1, *for 1 Cor. xv. 11, read 1 Cor. xv. 3.*

INTRODUCTION.

THE sole object in publishing this little work, is to induce the reading of the Holy Scriptures constantly—almost exclusively to every other work; not merely to read a chapter, but to devote the reading to this Book of books; written to suit all cases and states. Morality is an idol of this world's creation, where those who stop with content, deprive God of the repentant, broken, contrite heart. Morality and Morals are words not to be found throughout the word of life: to know God, is everlasting knowledge—the rest will be destroyed.

See Isa. xlv. 3. And search for delight in the depth of its treasures, in this “Mass of Testimony,” which from the plenitude of its supplies,

and a God waiting to be gracious, may in the fulness of beauty be called **THE EVERLASTING NOW** ; for whoso reads the “Scripture of Truth,” under the light of God’s countenance, possesses “silver of strength,” and the defence of the Almighty. Job, xxii. 25. See Isa. xxxiii. 16.

An unfinished conversation with a Friend a few years past, occasioned the Letter; which being to the purpose, is inserted. The rest of the subjects are original—taken from the Holy Oracles—detached pieces—and were not written for publication, but disrobed of their egotism, to adapt them for the purpose. Having afforded great delight to the writer, a hope prevailed they might be variously blessed to the reader, although they fall infinitely short of their capability, and the Lord working with judicious and pious Ministers, they might turn these fragments into bread, “that nothing be lost:” blessed treasure, “the word of God is not bound;” no man may say, “I have

all knowledge ;" there still remains the " twelve baskets full," when the thousands are satisfied.

If Christ spake not to his disciples without a parable, it was that they might search for its meaning. The Old Testament abounds with them as well as the New. The Gospel was before preached unto Abraham, as the spiritual law reaches unto us ; we share alike, there is no difference. The Temple of Solomon is the growth of a saint, emblematically hid.

" The Passover" is Scripture testimony. A near Relative and a Friend, have kindly afforded some improvements ; and these pages are greatly indebted for correction to an intelligent lady.

Should this little book be never read, because the Scriptures are preferred, it would be counted for joy ; and if it be read, may " The Express Image" be found among these broken specimens of " The Stone of Israel." " I am the LORD, that is my name, and my glory will I not give to

another, neither my praise to graven images."—
Isaiah, xlii. 8. Glory is too celestial to rest on a
creature, therefore no praise can be claimed, or
given, to the most unworthy

WRITER.

January 7, 1836.

A FEW TREASURES, &c.

LABOUR REWARDED.

Search.	Dig.	Tread.	Thresh.
Joh ⁿ . v. 39.	Job. xi. 18.	Deu. xi. 24, 25.	Mic. iv. 13.
Acts, xvii. 11.	Isa. vii. 25.	Josh. xiv. 9.	Isa. xli. 15.

“**KNOWING** this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.”
2 Pet. i. 20, 21.

Search, dig, tread, thresh the Scriptures ; see what treasures belong to you, and make them your own ; for if you find Jesus, “all are yours ; and ye are Christ’s ; and Christ is God’s.”

THE SLOTHFUL.

Prov. xxiv. 30—32.

“**I WENT** by the field of the slothful, and by the vineyard of the man void of understanding : and lo, it was

all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

"The Field which the LORD hath blessed."—Gen. xxvii. 27. The Vineyard, of the LORD's right hand planting.—Isa. v. 1—7. The Wall of Salvation.—Isa. lx. 18. The field was grown over with thorns, because he had not tilled, or searched the word—nettles had covered the face of the vineyard, or Jesus was hidden from his view—the stone wall was broken down, as he did not look for salvation to the "God of Israel, the Saviour." ❖

"Then I saw, and considered it well : I looked upon it, and received instruction." See Pro. xxvi. 13 ; Matt. xxv. 26, 30.

MARK XII. 30.

"THOU shalt love the LORD thy GOD
 with all thy heart," . . . humbly :
 "and with all thy soul," . . . sincerely :
 "and with all thy mind," . . . meekly :
 "and with all thy strength," . . . victoriously.
 This is the first commandment. See Deu. vi. 5, &c.

UNITY.

"GOD IS A SPIRIT."

THE FATHER, THE SON, THE HOLY GHOST.

KING William the fourth is our earthly King; a Father, a Husband, a Master; surely there is not one of his subjects would say, "There are three King Williams." The inference is obvious.

"O earth, earth, earth, hear the word of the Lord."—Jer. xxii. 29. There are not three earths, but one earth.

"I will overturn, overturn, overturn it."—Ezek. xxi. 27. Once overturned, and it is done.

"The temple of the LORD, the temple of the LORD, the temple of the LORD are these."—Jer. vii. 4. Yet there are not three temples, but one Temple.

"Holy, Holy, Holy, is the LORD of Hosts."—Isa. vi. 3; viii. 13. Neither are there three Holies, but ONE LORD of Hosts, though thrice Holy, and seven times glorious. See Isa. xxiv. 19.

THE LETTER.

Dear Madam,

Take not a word upon my testimony, but be like the noble Bereans, and "search the Scriptures" to see if these things are so.

"God is a Spirit"—God is the Father, God is the Son, God is the Holy Ghost—One Spirit, "One Lord, and his name One."—Zech. xiv. 9. "There is no God

else beside me, a just God and a Saviour." See Isa. ix. 6; xliii. 15; xlv. 11, 12, 15, 18, 21, 22; xlviii. 12, 17; Deut. iv. 35, and many other passages to the same effect. "God manifest in the flesh," is the only person. Three offices—not three persons. It is derogatory to the glory of God, who is a Spirit, to say, "God the Son will send God the Holy Ghost," as a person; but how perfectly in unison with the whole Scripture—for "the Holy One of Israel," to send his own Spirit, when, where, how, and to whom he pleases: being One, with the Father and Son.—John, x. 30; and xiv. 9.

The Spirit, or Holy Ghost, is called in Scripture—The Comforter—The Holy Spirit—The Spirit of Truth—The Spirit of Wisdom—The Spirit of Power—The Spirit of Promise—The Spirit of Counsel and Knowledge—and the ETERNAL SPIRIT: most of these titles proving the Holy Ghost, not to be a person, but belonging to ONE having them in possession. "God is a Spirit." It is said of the Spirit—"He shall not speak of himself." see John, xvi. 13.

The Holy Spirit is poured out upon us. Isa. xlv. 3. Acts, x. 45.—To renew, Tit. iii. 5.—To be shed on us. Rom. v. 5. Tit. iii. 6.—We are to be filled with the Holy Spirit. Rom. xv. 13.—To be baptized. Acts, ii. 38, 39.—To be anointed. 2 Cor. i. 21. 1 John, ii. 20, 27.—It descended in the form of a Dove—also Tongues.

A person cannot surely be poured out upon me—the Spirit may. See Joel, ii. 28, 29.

I am not sensible of a person renewing me, but I am of the work of grace in my heart—a divine influence indeed, and mighty in operation! See Psalm li. 10.

How can a person be shed upon me? but how beautiful to have the Spirit shed abroad upon our obdurate hearts.

I am not filled with a person; but I can be filled with the Spirit: and there is good ground to believe Paul had this view of it when he said—"Be not drunk with wine, wherein is excess, but be filled with the Spirit."

How, or in what way, can I be baptized with a person?—It is termed at such a time—"This Power—and the Gift of God!" Acts, viii. 12, &c.

The Holy Ghost fell on the Apostles—preposterous absurdity, taken in any other way than falling on them as the Spirit of the Lord does reach the heart; and thus make them "Temples of the Holy Ghost."

The latest writer, the beloved John, seems to have set the matter at rest, if we would but take Scripture testimony, by calling the Holy Spirit, an "UNCTION." 1 John, ii. 20. Jesus is also said "to be anointed," a term expressive of every good that can be bestowed to the full understanding of our blessed, holy, divine, Redemption, imparted by the Spirit.

The Holy Ghost, descending in the form of a Dove, (and of cloven tongues,) evidences it not to be a person—it might be needful for sinners in the flesh to be satis-

fied the Lord Jesus Christ was divinely commissioned from his Father—and if the Spirit be a Person—a Person would then have appeared to anoint—but “God is Spirit;” and any, and every form, it can assume as seemeth Him good in his unerring Wisdom.

We are too apt to lose sight of the ONENESS.—“THE EVERLASTING FATHER,” is “THE PRINCE OF PEACE.” —THE “CHILD BORN,” is “THE MIGHTY GOD!!!” We hold the tradition of our Fathers in too high estimation, and come not to the word, with child-like simplicity as commanded.

Twice, almost verse by verse, have I upon this subject searched through the Scriptures, and separate verses many times, twice told; and upon this review I see none occasion to change.

“Beloved, believe not every spirit, but try the Spirits, whether they are of God; and the Lord give you understanding in all things” is the prayer of

Your affectionate Friend

In Christian love and holy bonds.

THE HABITATION OF JEHOVAH.

Psalm xxii. 3.

“BUT thou art holy, O thou that inhabitest the praises of Israel.”

Has the LORD revealed his Habitation? Do we know

where God dwells?—Yes.—This secret is made known to his children that diligently seek his face. The name of the LORD's House is PRAISE!

Moses said, "He is my God, and I will prepare him an habitation; my fathers' God, and I will exalt him." See Exo. xv.—and the habitation of praise he prepared.

It was a conspiring cause against the Jews that they rejoiced not—they brought no praise to God. Will you refuse to build the Habitation of the LORD? Consider, "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through." Shall the LORD's House go to ruin?—No.—It must be supported and built for "The high and lofty ONE that inhabiteth Eternity, whose name is Holy." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made." "God is a Spirit."—Where can Omnipresence dwell but in the breath of Praise. "Praise waiteth for thee, O God, in Zion."—His City is Praise—His Gates are Praise—Our Garments are Praise—Our Sacrifices are Praise—Praise is JEHOVAH's Habitation.—There will be an Eternity of Praise! "Whoso offereth praise glorifieth me." "Therefore shall the people praise Thee for ever and ever." What an honor for a sinner to raise the Top-stone of Grace in praise to the Lord!

Twelve Psalms begin with praise, and no marvel at

the closing strain of David,—“Let every thing that hath breath Praise the Lord.” 1 Chron. xvi. 7, 36.; Ps. cxlviii.

1 Chron. xxiii. 30. Praise ye the Lord!” Luke, ii. 13.

THE MEMORIAL, I AM.

Exodus, iii. 14, 15.

OLD and New Testament proofs that I AM is the only God—The same who created the world—the same by whom it was redeemed—the same who spake to Moses—the same who addressed the Pharisees—and the same who speaks to every child of Adam now.

Who is I AM? “The God of your fathers.” Exod. iii. 13.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Rev. i. 8.

“Everlasting God.” . . . Gen. xxi. 33.

“Jehovah.” . . . Ps. lxxxiii. 18.

Eternal God. . . . Deu. xxxiii. 27.

Creator. . . . Isa. xliii. 15.

The great, the mighty God, the

LORD of Hosts. . . . Jer. xxii. 18.

The God of Glory. . . . Acts, vii. 2.

THE LORD. . . . Exo. xxviii. 36

THE LORD THY GOD.	. . .	Deu. xxviii. 58.
THE LORD GOD of Hosts.	. . .	Ps. lxxx. 19.
THE HOLY ONE.	. . .	Isa. xlvii. 4.
Ancient of days.	. . .	Dan. vii. 13.
Father.	. . .	Jer. xxxi. 9.
Saviour.	. . .	Isa. xliii. 3.
Redeemer.	. . .	Isa. lxiii. 16.
Judge.	. . .	Gen. xviii. 25.
Lawgiver.	. . .	Exo. xxxi. 18.
King.	. . .	Jer. x. 10.
Prince.	. . .	Dan. viii. 25.
Rock.	. . .	2 Sam. xxii. 32.
Governor.	. . .	Ps. xxii. 28.
Master.	. . .	Mal. i. 6.

These, with additions and many more titles, is the God of your fathers—I AM—before he was “manifest in the flesh” for Salvation.

Exo. iii. 15. Who is I AM? “The LORD God of your fathers,” veiled from human eye by being clothed in our flesh in the person of Jesus Christ. John, i. 14.

“Verily, Thou art a God that hidest thyself, O God of Israel the Saviour.” Isa. xlv. 15.

I am Alpha and Omega, the first

and the last.	. . .	Rev. i. 11.
Creator.	. . .	1 Pet. iv. 19.
Great God.	. . .	Tit. ii. 13.
Mighty God.	. . .	Isa. ix. 6.
Everlasting Father.	. . .	Isa. ix. 6.

JEHOVAH.	. . . . .	Isa. xii. 2.
LORD.	. . . . .	Zec. xiv. 9.
LORD of Glory.	. . . . .	1 Cor. ii. 8.
LORD of Hosts.	. . . . .	Isa. liv. 5.
THE LORD OUR RIGHTEOUSNESS.		Jer. xxiii. 6.
The desire of all nations.	. . . . .	Hag. ii. 7.
I AM.	. . . . .	John, viii. 58.
I AM the Resurrection and the		
LIFE.	. . . . .	John, xi. 25.
Lawgiver.	. . . . .	Isaiah, xxxiii.
King.	. . . . .	John, xviii. 37
Prince.	. . . . .	Acts, iii. 15.
Prophet.	. . . . .	Matt. xxi. 11.
Priest.	. . . . .	Heb. vii. 26.
Rock.	. . . . .	1 Cor. x. 4.
Governor.	. . . . .	Matt. ii. 6.
Messenger.	. . . . .	Mal. iii. 1.
The Messiah.	. . . . .	John, i. 41.
Anointed.	. . . . .	Ps. lxxxiv. 9.
Emmanuel.	. . . . .	Matt. i. 23.
Redeemer.	. . . . .	Job. xix. 25.
Mediator.	. . . . .	Heb. ix. 15.
Saviour.	. . . . .	Luke, i. 47.
Master.	. . . . .	John, xiii. 13.
Friend.	. . . . .	Prov. xviii. 24
Author and Finisher of Faith.	. . . . .	Heb. xii. 2.
Son of God.	. . . . .	John, i. 34.
Son of Man.	. . . . .	John, iii. 13.

This is the "I AM."—The LORD God of your fathers to be known to all generations.

These texts will amply repay the labour of search. It is only the slothful that "roasteth not that which he took in hunting."

THREE MEASURES OF MEAL.

Matthew, xiii. 33.

"ANOTHER parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Search in the word of God until you find the leaven of the Gospel; which is hid in Father, Son, and Spirit—the three measures of meal—work in it day and night, until your soul is leavened by free grace, and soon you will be leavened for glory. This woman is the Church. See 2 Kings, iv. 40, 41.

SERVANT.

It is even a great thing to be a Servant of the Lord Jesus Christ; if found faithful in that service, the Lord will advance him another step to rest in his love—to be found in John, xv. 15. "Art thou called being a Ser-


vant? care not for it; but if thou mayest be made free, use it rather." 1 Cor. vii. 21.

PORTER.

John, x. 3.

"To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."

A deservedly esteemed Minister, in commenting on the tenth of John, remarked, "No doubt the Porter has some significant meaning."—For sixteen years the remark has been borne in mind, and I am now taught it is the believer. I looked too high; to see myself a prince, a king, a priest, I liked well; but to be a humble porter, suited not the pride of my heart. In 1 Chron, xxiii. 5, four thousand are porters. In digging a little further, I find that the chiefs by name were porters: in Lev. viii. 35, Aaron and his sons kept the doors of the tabernacle: in 1 Chron. ix. 17—20, "Phineas, the son of Eleazar, was ruler over them in time past;" as if the Lord had raised him to be priest, after being faithful in that which was least. Even King David in the time of trouble seems to have taken the office of porter. 2 Sam. xviii. 24—26. There were porters at the threshold of the gates of both prince and the people. Neh. xii. 25; Ezek. xlvi. 2, 3.



1 Chron. ii. 13, throws some light on the text. "They cast lots, as well the small as the great; according to the house of their fathers, for every gate. Mark, xiii. 34 strengthens it. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." And Pro. viii. 34 confirms the honourable, lowly, happy distinction, to every one that believeth. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." And truly I would now "rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

CAUSE AND EFFECT.

Isaiah xli. 21.

"PRODUCE your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob."

Lord, this is my cause—I am a sinner! "Wherefore, I abhor myself, and repent in dust and ashes."

O King, thy word is, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah, xl. 2.

Thou art a great Saviour, for "the blood of Jesus

Christ cleanseth us from all sin."—And these are the "strong reasons," Thou "King of Jacob."

THE SINEW THAT SHRINKS.

Genesis, xxxii. 24—32.

JACOB at this period was receiving fuller light of the Gospel—when he trusted to the law he halted—the sinew shrank—but when he looked unto Jesus he saw his face, and his life was preserved! David, probably, was under terror of the law, when he said, "I am ready to halt, and my sorrow is continually before me." Psalm xxxviii. 17. See Micah, iv. 6, 7; Zep. iii. 19.

We hear nothing of the lameness of Jacob afterwards; it was therefore only while the law oppressed him he was out of joint.

Let us earnestly wrestle for this new name, that we may be Princes in Israel; not trusting to the law, for Righteousness—the sinew shrinks—"Therefore the children of Israel eat not of the sinew which shrank unto this day. See Hos. xii. 4, 5.

EXODUS, xxxii. 18.

"AND he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for

being overcome : but the noise of them that sing do I hear.”

It is not the voice of victory, in overcoming sin ; neither is it the voice of repentance and contrition : but the noisy mirth of earthly, sensual beings, that I hear.

THE TWO TABLES.

Exodus, xxxii. 19.

“AND it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing ; and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.”

There is something awful in the act of Moses breaking the two tables of stone, written with the finger of God ! The forbearance of the Almighty was surprising—wonderful that Moses was not struck dead ; and still more surprising the tables were restored to him !

This is the first state of man. These two tables represent the unrenewed heart of Jew and Gentile : not only under the Jewish dispensation, but the natural state of every child of Adam : and Moses was permitted to break the tables for two evident purposes—to show unto man he could not fulfil the law for Righteousness—and he must offer unto God a broken heart. Psalm li. 17.

“God will have the whole heart, or none ;
And yet he will accept a broken one.”

See Deut. x. 1—5. Numberless are the sweet and precious promises, before the tables were renewed. It is worthy of notice, that though “ tables of stone hewed like unto the first,” yet when they were renewed, stone is not mentioned. Exo. xxxiv. 28, 29. They were now become tables of testimony ; typifying they were under grace ; the law had passed away for condemnation, they were come out of Egyptian darkness, separate from the world, receiving this second proof of Almighty, Fatherly, Mediatorial love. It was then, under the Gospel Type, the face of Moses shone ; while Moses, or the law, is speaking, or heard, the veil is on our hearts ; but when Jesus speaks, or we hear his voice, the veil is removed, and “ the testimony of Jesus is the spirit of prophecy.” 2 Cor. iii. 16 ; Rev. xix. 10. “ A new heart also will I give you, and a new spirit will I put within you ; and will take away the stony heart out of your flesh, and I will give you an heart of flesh.” Ezek. xxxvi. 26.

Paul’s view of the renewed tables is similar : he says, “ Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God ; not in tables of stone, but in fleshly tables of the heart.” 2 Cor. iii. 3. “ And the vessel that he made of clay was marred in the hand of the potter : so he made it again another vessel,

as seemed good to the potter to make it." Jer. xviii. 4.
 "Marvel not that I said unto thee, Ye must be born again." John, iii. 7.

So when Moses broke the tables, in type he prefigured the breaking of the stony heart; and when they were restored, it was with the testimony of the new Spirit of this Glorious, Everlasting Gospel: and both Jew and Gentile are two living tables of testimony, to the praise of the "God of Israel, the Saviour!" See 2 Chron. v. 10.

THE BODY OF MOSES.

Jude, ix.

"YET Michael the Archangel, when contending with the devil, he disputed about the body of Moses." . . .

The Law is always Satan's disputing point—the body of Moses is the Law—the body of Christ is the Church. Hence comes an explanation to the last chapter of Deuteronomy.

1. "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan.

2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3. And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4. And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed ; I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6. And he buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day.

7. And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days : so the days of weeping and mourning for Moses were ended.

9. And Joshua, the son of Nun, was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

10. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

11. In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land.

12. And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel."

Moses, or the law, could not tread, or go over into

Canaan. See Deut. iii. 25, 27. Moses was permitted to see the efficacy of the Gospel, believed and was saved; but having failed to sanctify the LORD, before the children of Israel, by speaking (David tells us) "unadvisedly with his lips," he broke the law. Deu. xxxiv. 4. At first thought it is rather extraordinary that such a Prophet as Moses, should be refused going into Canaan; the cause is manifest—Canaan being a type of gospel blessings, the Law could not be united with the Gospel for Salvation.

Sixth verse. "The law yet liveth," "no man knoweth of his sepulchre unto this day." "The law is spiritual"—so pure, so spiritual, "holy, and just, and good" is the law, that it required the Lord to fulfil it; which He, and He only, and alone, did, when "God manifest in the flesh."

Seventh verse. The eye of the Law is not dim, or its power and force abated. Can it be possible that this Law will disappear, or be lost, when "what God doeth he doeth for ever?" "Nothing can be put to it, or anything taken from it."—No, "The Song of Moses the servant of God, and the Song of the Lamb," is The Song of the redeemed in heaven; to the praise of the Great Author of all!!!

It is of the utmost importance to keep the Law distinct from justification, for "by the deeds of the law there shall no flesh be justified." Union with Christ, and this alone, saves from condemnation! Being born

again of the Spirit, teaches us, among other things, the spirituality of the Law. Moses calls the law of God—a Song.—See Deut. xxxii. 44, &c. Law, statutes, commandments, precepts, testimonies, judgments, word, doctrine, voice, and song, with even covenant and oath, occasionally have all one meaning. Deut. xxix. 14, 15 ; 1 Chro. xvi. 15. The ten commandments are the least part of God's law, because he requires the whole heart, even the thoughts and intents of the heart! Abraham was blessed for obeying the voice, commandments, statutes, and laws of God, when the ten commandments were not given. David, to celebrate the Law, has composed a psalm, of one hundred and seventy-six verses, (two excepted) of the most beautifully varied repetitions that can well be imagined, even under the influence of the Spirit: speaking of it in holy delight, that it is to endure for ever. Paul was convinced of the abiding of the law, that after clearly distinguishing between law and gospel, says, "do we make void the law? yea, we establish the law." And our Lord says, "If they hear not Moses and the prophets, neither will they be persuaded though ONE rose from the dead."

And yet when we receive "THE LORD OUR RIGHTEOUSNESS," the law is dead; "the days of weeping and mourning for Moses are ended." "For Christ is the end of the law for Righteousness to every one that believeth." Being under grace, the law has lost its condemnatory power, and then becomes light. The change

is passed over us, or as we may say, "It is the Lord's Passover!" Exo. xii. 11; Rom. vii. 6; viii. 2; and x. 4.

Tenth verse. "And there arose not a prophet since in Israel like unto Moses, (or the Law) 12 ver. in all the great terror which Moses shewed in the sight of all Israel!!!"

Such is the body of Moses; and that we fail not of Eternal Life, Lord, grant that we may be of the body of Christ!

THE MEASURING REED.

Rev. xxi. 15, 16; Ezekiel, xlii. 15—20.

PAUL says, "The Law was our Schoolmaster to bring us unto Christ." The metaphor is clear.

When education is complete, and a child returns to its parents, does the child desire to destroy its instructor? No, often increased love subsists between them. The believer brought by his Schoolmaster the Law, to come under grace, so receives Christ by faith, should he then despise the law? No, he should love, honor, and obey it, more closely than before.

The Lord that made the world is our Lawgiver, our King, and our Judge, penned the law with gospel finger, binding man to man by love. Jehovah has put eternal honour upon the law from Genesis to Revelation; not permitting, in the least degree, either addition or diminution. See Deut. iv. 2; Rev. xxii. 18, 19.

—"One Law shall be to him that is home-born, and unto the stranger that sojourneth among you." The continual reference of Jesus to Moses, (or the law,) is its confirmation. There is strong scriptural evidence that The law, or Moses, will be at the last day "the measuring reed" of man. How can man love his Lord, and obey him not, "For out of Zion shall go forth the law:" and "love is the fulfilling of the law." Salvation is an eternal decree wholly distinct from our works. See 2 Tim. i. 9; and Gal. iii. 11, 17, 22, 24. But "if ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." John xiv. 21.

The following are a few extracts out of some hundreds regarding the law.

"How long refused ye to keep my commandments and my laws?" Exo. xvi. 28.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. i. 7, 8.

"Be ye mindful always of his covenant: the word

which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." 1 Chro. xvi. 15—17.

"Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. Thenshalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with, concerning Israel: be strong, and of good courage, dread not, nor be dismayed." 1 Chron. xxii. 12, 13.

"They that forsake the law, praise the wicked; and such as keep the law, contend with them.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Pro. xxviii. 4—9.

"He that keepeth the law, happy is he." Pro. xxix. 18.

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the LORD of hosts, despised the word of the holy One of Israel" Isa. v. 24.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the LORD," &c. Isa. xxx. 8, 9.

"They are not humbled even unto this day, neither have they feared nor walked in my law, nor in my statutes that I set before you, and before your fathers." Jer. xliv. 10.

"Yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts." Zec. vii. 12.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. iv. 4.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke, xii. 47.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke, xvi. 16, 17.

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John, v. 46, 47.

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God; persuading them concerning Jesus, both out of the law of Moses

and out of the prophets, from morning till evening?" Acts, xxviii. 23.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." Acts, xxiv. 14.

The Psalms are regarded by our Lord as the law. See John, xv. 25.—Ezra, vii. 25, 26.—Neh. ix. 26, 29, 34.—Psalm lxxviii. 1—8.—Psalm cxix. 44, 53, 142.—Rom. vii. 14.

The law of works is excluded for justification, "by the law of faith;" "Therefore we conclude that a man is justified by faith without the deeds of the law;" "For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts, xiii. 38, 39.

"If a man love me, he will keep my words." "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

THE THREE EXCUSES.

Luke, xiv. 16—20.

"A CERTAIN man made a great supper, and bade many : and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

The first excuse is "the lust of the eyes." The excuse of the second is "the pride of life." While that of the third, is "the lust of the flesh." It has been remarked, "the lust of the flesh, the lust of the eyes, and the pride of life," are the three temptations with which the devil assaulted Christ : and they are under innumerable various shapes, forms, and devices, the deceiver's temptations now. Oh ! "put on Christ" "which is the whole armour of God, that ye may be able to stand against the wiles of the devil, and having done all —to stand."

None of these assigned reasons were in themselves

unlawful—but the heart of each was at enmity with God ; Jew, Gentile, and unbeliever.

PSALM LXXIV. 20.


“THE dark places of the earth are full of the habitations of cruelty,”—“the heart of the wicked is little worth :” and dark is that heart where the true light shineth not : well may it be the habitation of cruelty if love is not an inmate—for “God is love.”

THE THREE GIANTS.

Joshua, xv. 14.—Numbers, xiii. 33.

“AND Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak,” “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 John, ii. 16.

These are the three giants to be driven out of the city of our hearts.—When we receive light and truth, let us be determined to drive them out, remembering “The name of the city from that day shall be the LORD is there ;” and He cannot dwell with these giants.



ROMANS, III. 30.

“**SEEING** it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.”

The Jews looked forward to the atonement, therefore it was by faith: the Gentiles look back to the atonement, therefore it is through faith. The object of both is the same.

THE KINSMAN.

Ruth, iv.

THE Kinsman that Boaz appealed to, is God himself; who could not redeem in his Godhead, yet as “Lord of all,” it clears up the reply—“I will redeem it.” By covenant, Jesus was to redeem the Gentiles with the Jews; therefore God would not break his covenant, or forsake his own inheritance, his express people the Jews; and gives as a reason for not redeeming them, “lest I mar mine own inheritance,” which again explains a passage in Luke, xv. 31.—“Son thou art ever with me, and all that I have is thine.” So Boaz, the type of Christ, purchases all Naomi’s, the Jews,—all Ruth’s, the Gentiles—uniting them under one glorious head, never to be separated.

COVENANT.

WHEN a man makes a vow, he enters into covenant with himself. When God made engagements for his people, he entered into covenant with Himself. In v. 7. of Nehemiah, (that grand type of Christ,) a passage is similarly expressed. See Gen. xxii. 8.—2 Cor. v. 19. Eph. i. 9; v. 27.

GOVERNOR.

THERE is a wide field of riches in the book of the prophet Nehemiah: Tirshatha means Governor; and the LORD is our Governor. Jesus is visible by searching, throughout the prophet. Psalm xxii. 28.—Isa. ix. 6.—Matt. ii. 6.

THE LAMB OF GOD.

Luke, ii. 22.—Exo. xii. 5.

WHEN Mary brought her sacrifice of a pair of turtle doves, she also brought "a Lamb without spot or blemish."—She had no need to bring in type, who really presented the ante-type; which both Simeon and Anna acknowledged. The piety of Joseph and Mary were too sincere to have failed in this particular; neither were

they so poor as to be unable: had it been needful, the offering of the wise men was more than sufficient for the purchase. See Lev. xii. 6.

A TEMPLE OFFERING.

Exodus, xxxv. 25.

“AND all the women that were wise-hearted, did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.”

Blue is a symbol of Truth, purple of Love, scarlet the blood of Christ, and fine linen “the Righteousness of saints.”

Truth, love, blood, and righteousness—this was the LORD’s offering in the days of Moses,—this is the LORD’s offering in the days of the Messiah,—no difference, one Everlasting Gospel. See ver. 22. and chap. xxxvi. 1—4.—and xxv. 4.

THE HOLY SPIRIT.

John, iv. 24.

Who, or what is the Spirit? What is that Spirit, that descended upon the Son of God, in the form of a Dove? That, with a rushing mighty wind, appeared as tongues

of fire, and sat upon each of the Apostles? That was poured upon the Gentiles, and numbered them with the Jews, when the veil of unbelief is withdrawn from the heart?

“God is a Spirit,”—“God is Light,”—“God is Love.” The Spirit God gives to his regenerate family, is the Spirit of Love. This is the New Birth. This is the Holy Spirit! This in the form of a Dove, is the Spirit that descended on Jesus, “that anointed Him, who went about doing good.” It filled all the house where the Apostles were sitting; they spake with other Tongues as the Spirit gave them utterance. Love now filled their hearts, the voice of Love, the heavenly, universal voice of Love, was heard in every language!!!

The first effect of the Spirit is to lead the heart to Jesus, then to follow his sweet command—“Love one another;”—an act, no more to be performed without the Spirit’s influence, than to create a world. This love is wholly distinct from earthly love; but such as holy Stephen knew, when the last breath he drew was prayer for his murderers!

This view solves many passages. “He that hath an ear, let him hear what the Spirit saith unto the churches.” See Rom. viii. 9, 15, 16.—1 Cor. iii. 16; and vi. 19.—1 John, iii. 23, 24; iv. 7—21; and v. 1, 2, 3.—1 Cor. i. 3.

CORDS.

THE LORD hath no cords but love to draw his children with, even should their way be hedged up with thorns, still it is cords of love that binds the thorns about them.

“Draw me, we will run after thee.” Songs, i. 4.

“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” Jer. xxxi. 3.

“I drew them with cords of a man, with bands of Love.” Hos. xi. 4.

The Man is the Messiah, the Messiah is God, God is Love. How sweet the climax for mortality to attain when it shall have put on Immortality, Mercy, Love, and Glory.

MERCHANT.

Songs, iii. 6.

. . . “Perfumed with myrrh and frankincense, with all powders of the merchant.”

Merchant, in this verse applies to Jesus:—he has all grace, and “the residue of the Spirit,” for his beloved merchantmen, who seek after goodly pearls, and make purchase of “a field” the Lord hath blessed.

Mary returned to her Lord, such an ointment she had made of spikenard, costly, pure, and precious, per-

fumed, with myrrh, frankincense, and all powders of the heavenly Merchant, that he said, "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

The Church may be styled Mary, and throughout the world this Church shall praise Him, in every believer, that finds the Name of Jesus, "as ointment poured forth." See Songs, iv. 13, 14.—Mark, xiv. 3, &c.—John, xii. 3.

PERFUME.

Exodus, xxx. 34—38.

WHEN the LORD instructed Moses to make a Perfume for the Sanctuary, he also put every soul under condemnation who should "make like unto that:" this seemed severe; but the severity of God is encircled by love to his children.

What composition could they make to mingle with their sacrifices acceptable to Jehovah? Then how gracious the interdiction, lest they should be cut off from the benefit of having their sacrifices perfumed with the sweet savour of Jesus Christ's atonement; the richest perfume, the most holy composition, the acceptable offering at the golden altar, the only pure incense that causes "the prayers of all saints" to ascend to God. Pro. xxvii. 9.—Rev. viii. 3, 4.

THE extraordinary perfections of spices and perfume, by their powerful qualities and virtues, as blessings to man, faintly shadow forth "the ointment of his right hand which bewrayeth itself." Even books anointed with the oil of spice, cloves especially, are preserved from damp, mildew, and mouldiness.

THREE SHADOWS OF A GREAT ROCK.

The Bush. The Cluster of Grapes. The Fleece.
Exo. iii. 2, &c. Num. xiii. 23, 24, &c. Jud. vi. 37—40.

THESE all shadow one substance, the one great sacrifice for human sin: but vary as to their effect upon humanity. The burning bush, and the bush not consumed, exemplify wrath and mercy—The cluster of grapes, love and example—Dew on the fleece, and dry on the fleece, ransom and life.

"And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed."

"The bush is an emblematical representation of the Son of God in his human nature, bearing the wrath of God in the room of the redeemed."*

* The above having been long in the writer's possession, memory refuses to find the owner; and lest a plagiarism should be committed, it is placed in inverted commas.

In Deut. xxxiii. 13, 16, we read, "blessed of the LORD be his land for the good-will of Him that dwelt in the bush;" in Luke, ii. 14—according with the early promise beautifully fulfilled—"Glory to God in the highest, and on earth peace, good will towards men." See Acts, vii. 35. And let us "now turn aside and see this great sight," this grand sight, this glorious sight, for the eye of faith to behold—it is Jesus! Let us put off our shoes from off our feet, let us not stand in our own righteousness, in token of entire submission to the LORD's name and memorial, for ever to all generations—"I AM."

THE CLUSTER OF GRAPES. "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff." See Num. xiii. 23.

A Branch cut down with one cluster of grapes, a figurative representation of the Mediator, suffering the just anger of God instead of the guilty. Gen. xlix. 11. —Isa. lxxv. 8.

"The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence." Messiah shall be cut off, but not for himself." "He was cut off out of the land of the living: for the transgression of my people was he stricken." Jesus came for our example, teaching us to crucify earthly desires: bring not up an evil report of the land, it is "a delightsome land;" "let us go up"

once and possess it, for we are well able to overcome it,"—in the Name of Jesus.

This is one of the loveliest shadows of Redemption ; combining love, union, and example. Forty days was our Lord fasting, and tempted for his rebellious sons to bring them to glory. "And they returned from searching of the land after forty days." Christ "passed over the brook." He was crucified between two thieves, which these men full well represent ; for although they brought such rich evidence of the fruit of the land, they refused to dwell there ; or in other words they rejected Jesus.—He is the fruit of the land.—He is the first ripe fruit.—He is "the pure blood of the grape." Deut. xxxii. 14.

"A new commandment I give unto you, that ye love one another." One cluster of grapes, typical of Christ and his people. "We being many, are one body in Christ, and every one members one of another." Rom. xii. 5.

A more beautiful and elegant figure of brotherly love and union, can hardly be found, than is to be met in a bunch of grapes, closely united to the stem—which is Christ, every grape supporting each other, and receiving its vital existence from union with THE BRANCH. Zec. vi. 12.—John, xv. 1, &c. How often have we seen a grape hastily pulled, has occasioned more to fall off.—"Let brotherly love continue," and "no man put a stumbling-block, or an occasion to fall in his brother's way." See Psalm cxxxiii. 1, &c.—Hos. xiv. 6, 7 ;

THE FLEECE. "Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground."

The dry fleece is a symbolical representation of Christ, forsaken of his God, becoming a ransom for sinners, that his people may receive eternal life.

The fleece is a two-fold type: the dry fleece prefigures the Saviour, when deprived of his Father's presence; "And God did so that night," only while he bare the sin of the world—in that night of darkness—in that night of agony the fleece only was dry. "I have trodden the wine-press alone, and of the people there was none with me:" "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

The fleece filled with dew, the church in her bless-

ings, shewing the ample provision of spiritual supply that Emmanuel has in possession for the dry earth. And the blessings of the fleece of dew as expressed in John, xiv. 16, 17, 18, now fall and refresh the barren Israel; for the treasures of the everlasting dew remain to be wrung out in bowls full of blessing to "the precious sons of Zion." "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." Deu. xxxii. 2. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Hos. xiv. 5. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John, iv. 14. See Gen. xlix. 25—6. Deu. xxxii. 13, and xxxiii. 3, 13—17, special texts full of the blessing of the Lord.

"The Saviour's government is gentle as the falling snow on a fleece of wool; and refreshing as the rain of heaven on the new-mown grass."—WAUGH.

"He turneth the wilderness into a standing water, and dry ground into water springs." Ps. cvii. 35. The dry earth and ground typify the Church with and without her Lord—a dry and parched ground without the water of life; but for his watching, waiting people, "His head is filled with dew and drops of the night."

THE TWO MALEFACTORS.

Luke, xxiii. 33—43.—John, xix. 18.

THE salvation of a solitary individual was not all that was designed and expressed, at the stupendous “finished” work at Calvary ! The life of Jesus spoke volumes ; but his great eventful death by crucifixion, for “he set it in Majesty,” exceeded all other of his most wonderful works, and manifestations of love and mercy, to his last, sinful, faithless, Truth-denying people.

We learn by Isaiah, “That the forces of the Gentiles should come unto our Lord, and kings to the brightness of his rising.” The Jews have no king ; the reference is therefore to the gentile kings.

These two malefactors represent Jew and Gentile ; the two thieves ; and two greater thieves can nowhere be found. “They rob God daily.” The Lord, speaking by Malachi, says, “Ye have robbed me, even this whole nation.” The Jew rejected Jesus ; the Gentle, accepting the atonement, confessing his sins, trusting in grace, enters paradise with his LORD !!!

THE PARABLE OF THE ASS.

Luke, xix. 33. John, xii. 14, 15.

Mat. xxi. 2. Mark, xi. 2.

EACH of the four Evangelists mention this parable : and it will, with a little attention, be evident that the

"Ass and a Colt, the foal of the Ass," typify the Jew and the Gentile with force, beauty, and propriety. Under this figure the Lord has had a secret regard to his people interspersed throughout the Scriptures. What has the Lord need of but his people?

Isai. i. 3. "The Ass knoweth his master's crib, but my people doth not consider." Job, xi. 12. "Vain man would be wise though man be born like a wild ass's colt." Gen. xlix. 14. "Issachar is a strong Ass couching down between two burdens." Isa. xxx. 24. "The young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan." The margin says, "savoury or leavened," which carries its own explanation that it does not mean the common food of an Ass, for no man winnows food for this beast, it eating the refuse of most other beasts. Paul said, "We are made as the filth of the world, and the off-scouring of all things unto this day." It is plain it refers to the sincere, young convert, who shall eat the bread of life, purchased with the precious blood of Jesus, winnowed from all impurities by his sufferings. Isa. xxxii. 20. "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." This passage does not allude to the brute creation; but ox to ministers, and ass to people. "Cast thy bread upon the waters." "Speak my words." "Declare my name;" even though to human eye it may avail nothing. "Cease from thy own wisdom."

Of all unclean beasts, the Ass only is mentioned to be redeemed, and that with—a Lamb—mark the fulness of God's love in that redemption—also his future, fearful wrath—"if thou redeem him not, then shalt thou break his neck!" This is the unbeliever's doom: like Josiah's son, though himself a chosen vessel, his offspring's funeral rites were—"Thus saith the Lord, he shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Gen. xlix. 11. "Binding his foal unto the Vine and his ass's colt unto the choice Vine." This is a beautiful illustration of the figure: The Lord being the true Vine to which are bound the foolish, sinful people; and the choice Vine from whence flows the precious blood opened "for sin and uncleanness." Job, xxxix. 5. Who hath sent out the wild ass free? Who hath loosed the bonds of the wild ass? "If the Son therefore shall make you free, ye shall be free indeed." Zec. ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughters of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."

Christ has removed every barrier, uniting Jew and Gentile in his glorious Salvation: and truly the very great multitude of believers have need to spread their garments in the way—their own unrighteousness—and

to take branches of palm and strew them in the way—as tokens of victory over sin, by faith in their Saviour: and they that went before, (the Jews,) and they that followed, (the Gentiles,) and all the children of the HOLY ONE, have need to cry—“Hosanna to the Son of David’s LORD! Hosanna in the Highest!”

ROMANS, XII. 20.

“THEREFORE if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.”

The enemies of the Truth, take occasion from this verse, to say, “That the children of God have pleasure in destroying his fellow-man.”

As there is the burning coals of God’s wrath, so there is the live coals from off the altar; holy fire, burning with the pure flame of holy love—these are the burning coals to heap upon his head;—or as one has sweetly illustrated the passage, “Your good deeds soften and melt his heart, as fire softens iron.”

THE TREE OF LIFE.

Rev. ii. 7.

“HE that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

The first blessing promised to the Churches is "The Tree of Life" in paradise—Jesus:—and him that overcometh will inherit the seven blessings in Jesus, for we "are complete in Him."

What tenderness in our Father, to restore our first blessing in our first loss: and yet how could it be otherwise, when our first loss was our LORD Himself!

THE EIGHT BEATITUDES.

Mat. v. 3—10.

THE eight beatitudes, is one blessing; it begins and ends with "The kingdom of Heaven"—each is the portion of the "called, chosen, and precious."


ESTHER, V. 3.

"Then said the King unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom."

The half of the kingdom offered to Esther, was the whole; she being the Gentile type;—the other half is the Jews, and they are united. Eph. ii. 14, 15, 16.

MAT. X. 41.

"He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward."



A prophet and a righteous man are both one; and both Prophet, and Righteous Man, are Jesus.

EZEK. X. 14.

"AND every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle."

The first face a cherub, Adam in his innocence;—the second face man, Adam in his guilt;—the third face a lion, Jesus, "the Lion of the tribe of Judah;"—the fourth face, an eagle, Jesus, the Eagle as expressed in Deu. xxxii. 11, 12.

PHYLACTERIES.

Mat. xxiii. 5.

"BUT all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments."

Phylacteries, slips of parchment, in which were written passages of Scripture, bound round the wrist, which the Jews ostentatiously displayed before men. Deu. xi. 18—21. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." They were to be familiar with the sign,

(or word,) and the word is the sign the Lord himself gives to every soul brought out of Egypt: in Exo. xiii. 9, Frontlets are termed memorials, and the whole verse clearly indicates the meaning of the figure; that they were to live as obedient children. "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand the Lord brought thee out of Egypt." 1 John, i. 1. interprets the real meaning of Phylacteries:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." &c.

Next to the eye in activity is the hand; and the Lord has chosen these two most active members of the human frame, to teach us to be of quick eye to remember the Word, and of diligent hand to be ready in his service.

TYPES SHOWING THE ANTETYPE.

It is at all times interesting to discover "The glorious Lord," throughout the Scriptures;—and "Sir, we would see Jesus" is still the voice of every believer, as it was of the Greeks to Philip, who reported it to the disciples, and they again to their Lord: "And Jesus answered them saying, The hour is come, that the Son of man should be glorified:"—this was the memorable

reply, this is the end, this is the object of every soul who lives a life of faith upon the Son of God, to glorify Jesus, "LORD of all."

In condescension to our moderated capacities, Jehovah, the eternal I AM, has styled himself by every endearing title that can win, move, or draw the heart to love, honour, and obey.

In type our Lord may be traced, in Abraham as the Father, the Master, and the Friend: in each of *which* ~~the~~ shone brightly. Gen. xxiv. 4, 10. Isa. xli. 8. —In Isaac as the Son, whose dutiful obedience rendered his life happy to old age. Gen. xxii. 9, and xxvii. 2, and xxvi. 7—12.—In Joseph as the Brother, who went before "to preserve life." Gen. xlv. 4, 5. He is also an eminent type in the extraordinary claim of Birth-right. 1 Chro. v. 2.—Jer. xxxi. 9.—In Aaron he is seen as the High-Priest. Heb. v. 4, 5.—In Moses, the Prophet and Servant. Acts, vii. 37. Rev. xv. 3.—In Joshua, the Minister and Saviour. Josh. i. 1, and iv. 14. Mark, x. 45.—In Nehemiah, the Governor. Neh. viii. 9. Ps. xxii. 28.—In Samuel, the Judge. 1 Sam. vii. 5, 6. John, v. 22.—In Judah, the Surety. Gen. xliii. 9, and xliv. 32. Prov. xxvii. 18.—In Hushai, the Counsellor. 2 Sam. xv. 34, and xvii. 14, 15. Isai. ix. 6.—Shepherd and Captain, in David. Ezk. xxxiv. 23. John, x. 14. 2 Sam. v. 2. Heb. ii. 10.—The ANOINTED and King, in Solomon. 1 Kings, i. 39. Acts, iv. 27. Ps. x. 16.—The Prince, in Jacob, surnamed Israel, be-

cause he wrestled and prevailed with 'God. Gen. xxxii. 28. Isa. ix. 6.—As the Messenger in John, (Baptist). Mark, i. 2. Mal. iii. 1.—In Abraham's Servant our Lord may be slightly traced as Servant: Our LORD "who is over all, and in all, God blessed for ever." Gen. xxiv. Mat. x. 25. Phil. ii. 7.

DROPS OF BLOOD.

Luke, xxii. 44.

"AND being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground."

This passage has been often quoted as if Christ had sweat drops of blood, which neither the words, or meaning warrant. It is said, "as it were," an expression now in common use when we design to speak in stronger terms than usual. Isa. v. 18 will illustrate this:—"Woe UNTO them that draw iniquity with cords of vanity, and sin as it were with a cart-rope." Surely no man would think a cart-rope was actually used for the purpose of sin!—but in EITHER PLACE is to be understood an extreme case:—in our Saviour such agony of suffering as no words can express; and in the sinner such determined delinquency that he will sin though cords of death should be the consequence.

AHAZ AND HEZEKIAH.

Isa. vii. 11, 12; xxxviii. 22.

AHAZ refused to ask a sign of the Lord, it was sin in him; his son Hezekiah asked a sign, it was a snare unto him: in Ahab it was hypocrisy he did not wish to hear of Jesus;—in Hezekiah it was unbelief, he could not trust, he wanted evidence: both suffered, the one by rejection of The Truth, and the other in his request being granted. 2.Chro. xxxii. 24—31.

THE BRAZEN SERPENT.

Num. xxi. 8, 9; 2 Kings, xviii. 4.

THERE is an awful grandeur in “the Serpent of Brass” coupled with mystery that it should be the means of giving life to the beholder. It will admit of the following interpretation that “God may give to his (children) an answer of peace.”

As gold typifies Jesus, so does brass represent sinful man: and when man discovers his sinfulness, or the brazen serpent, which in type he is commanded to behold, his soul knows no rest until he believes in him who was “lifted up,” that “whosoever believeth in him should not perish but have eternal life;” and thus is fulfilled the Baptist’s first preaching—“Repent ye,” &c. or behold the brazen serpent, or sin destroying your

souls, and turn, or "repent ye, for the kingdom of God is at hand." All the invitations of the Gospel are in effect, "Behold the serpent of brass!" And then no longer can that soul live without the precious Saviour Jesus Christ!

Hezekiah destroyed the brazen serpent, calling it "Nehushtan," which signifies "a trifle of brass;" and such is the state of sinful man before the LORD of Glory: he must break in pieces his own works—bring them to nought. "I am the LORD, that is my name: and my glory will I not give to another, neither my praise to graven images." Hezekiah "trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him." See Isa. lx. 17; Jer. vi. 28—30; John, iii. 14.


"It has been said, "If the sun shine on brass, and those diseased in the brain look thereon, it will drive them to madness;" so will sin without Christ.—Ask for the Holy Spirit.

THE TWELVE GATES.

Rev. xxi. 12, 21.

THERE are twelve Gates to enter "The Holy City;"—Who knows at which gate he shall enter?

"The twelve gates were twelve pearls; every several gate was of one pearl"—"the Pearl of great price," Jesus. Mat. xiii. 45, 6.



It is evident our Lord sprang out of Judah, (Heb. vii. 14,) and Judah means Praise. Gen. xxix. 35.—“Thou shalt call . . . thy gates praise.” Isa. lx. 18.

By searching the word, we find the twelve Gates have One Name—Praise—therefore it will be by the Gate of PRAISE, every believer enters the City, “New Jerusalem,” “whose gates shall not be shut at all.” “Let every thing that hath breath praise the LORD. Praise ye the LORD.”

THE SKELETON OF SOLOMON'S TEMPLE.

1 Kings. v.

17. “AND the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house.”

1 Kings, vi.

1. “And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

2. And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the

breadth thereof twenty cubits, and the height thereof thirty cubits.

3. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4. And for the house he made windows of narrow lights.

5. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about:

6. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

7. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

8. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9. So he built the house, and finished it; and covered the house with beams and boards of cedar.

10. And then he built chambers against all the house,

five cubits high; and they rested on the house with timber of cedar.

11. And the word of the Lord came to Solomon, saying,

12. Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13. And I will dwell among the children of Israel, and will not forsake my people Israel.

14. So Solomon built the house, and finished it.

15. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17. And the house, that is, the temple before it, was forty cubits long.

18. And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

19. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

21. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

23. And within the oracle he made two cherubims of olive tree, each ten cubits high.

24. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25. And the other cherub was ten cubits: both the cherubims were of one measure and one size.

26. The height of the one cherub was ten cubits, and so was it of the other cherub.

27. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28. And he overlaid the cherubims with gold.

29. And he carved all the walls of the house round

about with carved figures of cherubims and palm trees and open flowers, within and without.

30. And the floor of the house he overlaid with gold, within and without.

31. And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.

32. The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.

33. So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

34. And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35. And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

36. And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37. In the fourth year was the foundation of the house of the Lord laid, in the month Zif:

38. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."

Solomon's Temple is a symbolical representation of the Church of Christ.

Solomon is a type of Christ.

The Temple of Solomon, is the spiritual building of every believer. The foundation is Jesus. "For other foundation can no man lay, than that is laid which is Jesus Christ." 1 Cor. iii. 11. See Zec. xiv. 9. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Acts, xvii. 24.

1 Kings, v. 17. "And they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." "Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. xxviii. 16. "Ye also, as lively stones, are built up a spiritual house." 1 Pet. ii. 5.

1 Kings, vi. 2 and 3. The length about the age of man—threescore. The entrance to the house equal to the breadth, from time to eternity. See Gen. xiii. 17.

4. The windows narrow without and broad within: before we know the Lord, our hearts are narrow towards him; narrow indeed without Christ, but widen as his love is increased in the heart—"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

5. The Lord is himself the wall of Salvation round about his people, "as the mountains are round about Jerusalem." Ps. cxxv. 2.

6. These chambers increased in number as they built upward; so does a believer increase in wisdom by "the knowledge of the Holy." "Through wisdom is an house builded, and by understanding it is established." Pro. xxiv. 3. We must begin at the nethermost—faith and humility: follow on to the middle—knowledge and patience; before we reach the third—Godliness and Charity; which is the most excellent.—"And by knowledge shall the chambers be filled with all precious and pleasant riches." Pro. xxiv. 4.—Ezek. xli. 7.

8 and 10. Jesus is the door of entrance. John, x. 7. The entrance to his own mediation at the right hand of God! Winding stairs; led in a way they know not in the wilderness; yet knowledge is increasing, going up step by step, from the foundation to the top-stone. Five cubits about the height of man; and where can man safely rest, but on the house of his God, which is Jesus Christ. Heb. iii. 6.

7. Observe, it was built of stone, made ready before it was brought thither. See Prov. viii. 22, &c. Jesus said unto his Father, "For thou lovedst me before the foundation of the world." Iron figuratively resembles man, as stone does Christ: its coarseness and roughness unfitting it to be united to the costly stone, so that neither hammer, or axe, or any tool of iron, was heard in the building. To descend from the figure; the voice of man in the great work of salvation must be mute. The Lord says, "My glory will I not give to another."

Joshua, the Lord's type, told the people, they should not shout, or make any noise with their voice, until the day he bid them shout—and then it will be, "Grace, Grace unto it!"

9 and 14. It is remarkable, in both these verses, Solomon is said to have "built the house and finished it;" whereas, according to our limited apprehension, he had scarcely began it, so much remained to be done. See Ezra, v. 11.

12 and 13. In these two verses, the Lord seems to have called the attention of Solomon anew; and the manner of carrying on the building is quite different to the structure that is now said to be "finished:" it may therefore be regarded as the finishing of the Jewish ceremonies, and entrance of the intercessory offering, Jesus Christ, which the Lord promised to fulfil in "the fulness of time." Especially mark, the house is built by OBEDIENCE, to walk in all the commandments of the Lord. See 1 Chro. xxviii. 7—10. This is the Temple to build. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Eph. ii. 21. See 1 Kings. ix. 25; 1 Chro. xxii, 11, 12, 13.

15. To a common observer, this verse must bear a paradoxical aspect—the walls, the floor, and the ceiling, are said to be built within with boards of cedar: at the

conclusion we find they are covered on the inside with wood and fir. Evergreens are usual emblems of the Lord, and his united people ; but it is to the Cross they must come to be covered with the Righteousness of Christ, who is the green Fir-tree, from whom it is found. Hos. xiv. 8. And yet such virtue is in this Cross—this green Fir-tree, it causes all Israel (the Israel of God) to make all manner of instruments of rejoicing to play before the Lord. “ Rejoice in the Lord alway, and again I say rejoice.” 2 Sam. vi. 5. See Ezek. xli. 22 ; Gal. vi. 14.

16. See Psalm xxviii. 2.

17. This verse is peculiarly expressed ; bearing an allusion to the temple of Christ's body, under the forty day's fasting.

18 and 19. Enter but within the house, and the foundation-stone is only hid by greater beauties, sweeter perfumes, and a covenant never to be broken, because the LORD is our Lawgiver, Counsellor, Advocate, and Judge.

20. Oracle signifies covering : “ Blessed is he whose sin is covered ”—“ covered with the robe of Righteousness.” It also means “ Sanctuary,” though now chiefly understood as the word of life. But there is but one measure for the length, and breadth, and height, of “ The Holy of Holies,” who is the true Sanctuary. See Rev. xxi. 16.

21. The heart must be pure. See Ps. xlv. 13. The Lord separates his people by chains of gold ; there must

be a partition between their righteousness and his own.

22. The Saviour is still overlaying the whole house with gold; the progressive work yet in continuance—still covering his people from the wrath of God with his own Righteousness!

23 to 27. These two Cherubims, are Jew and Gentile, united under one head, of one measure, and one size; set in the inner house, touching the wall, or Salvation, touching each other in brotherly love, and He who is our Lord, unites us to himself in the midst of the house. Exo. xxxvii. 7—9. We are one with him, our "life is hid with Christ in God." See John, xvii. 22, 23; Col. iii. 3.

28. Gold implying Righteousness, so the Cherubims were overlaid with gold, to make them of perfect beauty.

29. We may always be carving upon the walls of our Master's house—"Salvation will God appoint for walls and bulwarks"—and "Victory by the blood of the Lamb." Palm is a token of victory, and as such was carried before Christ, at his triumphal entry into Jerusalem—his triumph over sin and death. "The righteous shall flourish like the Palm-tree;" no weight presses it down—it will grow upright: what an encouraging emblem for Christian perseverance! See Exo. xv. 27; John, xii. 13; Ps. xcii. 12; Ezek. xli. 19.

30. Mat. iii. 12, says, "He will thoroughly purge his

floor;" removing from it, our chaff to fill it with the finest wheat—the gold of his Righteousness.

31 to 35. Here is a beautiful figure of union—Jesus is the door, and the Olive-tree, and the Fir-tree : his children, Jew and Gentile, partake of all with him. Each door has folding leaves, either to fold his beloved ones in the arms of his mercy, or to typify the unfolding of the word of life to all generations. Upon these precious doors, made of the mingled wood of Fir and Olive, are carved Cherubims, palm-trees, and open flowers : open flowers, full-blown, or expanded—the perfume of Christian graces may never be closed, always open to the view of the GIVER ! These are covered with gold—"The LORD OUR RIGHTEOUSNESS," for nothing will fit upon his own work but his own Righteousness. The Olive-tree, is among those of longest duration, the richest, the fattest, and most productive : a lively emblem of the door of entrance to Eternal Glory. Ps. lii. 8 ; 2 Sam. vi. 5 ; Jer. xi. 16.

36. Observe, the inner court is built last : and what is the inner court, but The Holy, Holy, Holy, Lord God of Hosts, whose secret presence is typified, in the three rows of hewn stone, and his Oneness, in the row of cedar beams ! It is said, there are now in existence cedar-trees co-eval with creation. "The righteous shall grow like a cedar in Lebanon." Ps. xcii. 12. The knowledge of the Holy is the last subject we attain, though Solomon tells us, "The knowledge of the Holy

is understanding;" and adds, "For by me thy days shall be multiplied, and the years of thy life shall be increased." Prov. ix. 10, 11. "And I give unto them eternal life." John, x. 28.

38. The Temple was seven years in building.—A Jubilee. Seven being a holy number as six is earthly. When God made the world in six days, he rested the seventh; and sanctified it for ever! There were two thousand years before the flood, two thousand the Jews were under God's peculiar care, two thousand for the Gentiles to be under their Redeemer God, then the Millenium; and when the seven thousand years expire, then indeed will the glorious Temple, or "House be finished throughout all its parts," to the everlasting joy of every soul, that knows salvation by the precious blood of Jesus Christ, and to the Eternal Glory of JEHOVAH! See Zec. vi. 15. 2 Chro. iii. is a short but interesting repetition of 1 Kings, vi.—full of light and instruction.

Solomon built in the same place that Abraham offered Isaac—and in the same place that David made ready to build—and in the same place that Ornan the Jubusite prepared—Calvary is the same place—and there, in the same place must every child of the heavenly household build—The Cross of Christ.

Ezra, v. 16. "Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem. And since that time even until now, hath it been in building, and yet it is not finished." See Acts,

vii. 44—49 ; 1 Pet. ii. 5. Solomon built after David's pattern, as he followed Moses. David overlaid with gold—Solomon did the same. Each provided abundantly, yet neither too much, because it was secretly the Righteousness of Christ. Remember, "The house that is to be builded for the Lord, must be exceeding magnifical of fame and of glory throughout all countries." "Ask, Seek, Knock."—"In the mount of the Lord it may be seen."

2 Chro. iii. 17. "And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz." The margin says, of Jachin—he shall establish; of Boaz—in it is strength. Now it appears mere child's play, for a King, like Solomon, to give names to pillars of such magnitude, placed right and left of the Temple, if actuated by no motive: the consideration led to this spiritual view of the building of the Lord's house; which has been blessed with no ordinary delight to the searcher of the word: it is a little extraordinary that no light arises upon this verse.

"I will stain the pride of all glory."

THE LORD'S PASSOVER.

Upon this subject a patient perusal is requested. Suffer not prejudice, the weakest of all governors of the intellect, to rule over reason; prejudices we must have

because we are in the flesh ; but let us not willingly desire the night of prejudice, when we may have the day of understanding. The subject is not enforced upon the mind : if it be not according to the word, reject it, but if it be, receive the truth, and live upon Him, who said, " I am that bread of life."

You may speak against the King, you may speak against your God, and men will bear with you ; but if you oppose the traditions of your Fathers, old, worldly customs, " they be almost ready to stone" you.

Suppositions and probabilities are inadmissible in Scripture, there being sufficient evidence of truth in the word ; and by the word, it will not be difficult to prove—the Supper our Lord never designed for continuance—neither did the Apostles ever administer the Supper. It is a human institution.

Jesus and his disciples assembled to celebrate the Passover : There were seventy disciples in Jerusalem, and many more believers : the twelve Apostles only were needful to be witnesses of this last type, shadow, symbol, emblem, or figurative representation, of the true Messiah, which he finished himself in bread and wine ; (there is no mention of any other afterwards ;) and thus concluded all types for ever !"

The term Sacrament is not to be found in the Holy Oracles. It is the Lord's Supper, not man's, or properly the Lord's Passover, that where his blood be found, he will pass-over, and not destroy. See Exo. xii.

13. "For Christ our Passover is sacrificed for us."—Matthew and Mark say, "while they were eating," Luke says, "after supper."

Of the twelve who were called to partake, two only record the fact, Matthew and Mark: Luke also mentions the Supper, but he was not a partaker, not an Apostle, not a preacher, but a layman, a physician, a holy, beloved believer;—by his own testimony he never saw Jesus; and surely none would prefer his testimony to an eye-witness and partaker; not at all that his evidence is at variance with the brethren, but they had the true light shining before them, which Luke as it were, received only by reflection.

Matt. xxvi. 26—29, says, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day I drink it new with you in my Father's kingdom."

Mark, xiv. 22—25, writes, "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which

is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God."

In neither of whose testimony is there the shadow of continuance, but quite the reverse; our Saviour declaring, "I will not drink henceforth of this fruit of the vine, until that day I drink it new with you in my Father's kingdom." Here is no command, it amounts to a negative, if not prohibitory; as the absence of all light proves darkness. And where is the benefit if the Lord's presence be not in the service?

Luke, xxii. 15—20, thus records. "And he said unto them, With desire I have desired to eat this pass-over with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." As if our Lord had said, "Ye who are present, when my body is broken on the cross, and my blood shed by mine enemies—by this type, remember me—in this last type of broken bread, and wine poured out, remember me: in

type I have shown you things to come—remember me.” And Christ crucified, was what they were to bring to remembrance—his cross—his atonement—his love—his commandments! This is the finishing type of the Passover, “The Lamb slain from the foundation of the world.” “The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.” 2 Chro. xxx. 19—20.

John wrote his Gospel eighty years after Christ was crucified; he never mentions the supper at all. This beloved Apostle, knew more of his MASTER's mind than all the rest. In the 6th chap. with what spiritual light does he manifest the life of the true believer—the real partaker of his flesh and blood—his daily life—not a monthly, or weekly partaker of a dead ordinance.

“The law of commandments contained in ordinances,” Paul considered our Lord to have “abolished in his flesh.” Eph. ii. 15; see Col. 2. Take then living supplies for every moment from the precious substance by faith—let Christ perceive continually, “that virtue is gone out of him!”

Jesus blessed, and brake, and gave to the multitude, when twelve baskets of fragments were taken up; and gave thanks, and brake, and gave, to the seven thousand, when seven baskets full of fragments were taken up:—the same expressions precisely as at the Passover. In Luke, xxiv. 30, the same expressions are used to two

disciples as at the Passover; and if this is to be understood of the Supper, it again took place within three days. No, that Jesus opened to them the Scriptures, was the cause of joy to the two disciples.

In ii. 42, of the Acts of the Apostles, it is written, "And they continued stedfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Now if this verse stood alone there might be some ground to rest on, but five verses after:—"They continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." It is therefore evident the people assembled to hear the Gospel. Breaking of bread, is applied by ministers of various denominations of the present day, to preaching the Gospel—dispensing the word—or breaking the bread of life to the people. ("The young children ask bread, and no man breaketh it unto them." Lam. iv. 4.) Chap. xx. 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." In the 11th verse is the same expression, "And eaten," added, which from the circumstance that had occurred, occasioning a break in Paul's discourse, he then refreshed himself by food, "and continued preaching until break of day." A second perusal of the passage will amply satisfy that there is not even a decent solemnity in the manner it is expressed

for such a service. Verse 20, 21. "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." The last mention in the Acts of "breaking bread," which bears in words a much nearer resemblance to those of our Lord, than either of the others, is in the account of Paul's shipwreck. Chap. xxvii. 33—35. "And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat." There were two hundred and seventy-six souls on board, their deeds manifested they were not all believers; would Paul have administered the supper to such a company, at such a time, and in such a place? The most strenuous advocate for the supper, would say, certainly not! The daily acts of this spiritually minded man were done to the glory of God. As he said in another place, "Whether therefore ye eat, or drink, or whatsoever ye do, do

all to the glory of God." The Apostles preached in many cities, and places, no mention of breaking bread, but in the three places as quoted; which bear no reference to the Supper, candidly considered. To proclaim the Gospel is the entire object.

In Acts xiii. mention is made of preaching on two Sabbaths, and the whole doctrine of the Gospel of Christ set forth in much wisdom—no Supper, or breaking of bread, or any forms, or ceremonies alluded to. See also xvi. 4, 5. In the xviith 1—4, for three Sabbath days Paul preached in Thessalonica; but not the most distant allusion to the Supper—to proclaim the Gospel, or repentance unto life by believing in Jesus, he is alone devoted.

Four Apostles wrote to various churches and nations, they never mention the Supper; and the Chosen Vessel of the Gentiles, who wrote fourteen epistles to various churches and nations, mentions it only to one, and that one, the most idolatrous nation in existence; who easily fell into the error, because it suited with their idol offerings in the temple. They had wholly misunderstood the subject, which Paul endeavours to explain, 1 Cor. xi. From the seventeenth verse to the twenty-second is censure—twenty-third, he says, "For I have received of the Lord, that which also I delivered unto you;" not telling them to do any thing, but showing what the Lord had done for them. Then he begins—"That the Lord Jesus, the same night in which he was betrayed,

took bread : and when he had given thanks, he brake it, and said, Take eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood : this do ye, as oft as ye drink it, in remembrance of me." See John, vi. 53—54, 26th verse. He again addresses them in his own words. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Proving, that to receive the Lord Jesus, is an act of faith ; then adds ; "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home, that ye come not together unto condemnation." They are "not to turn to weak and beggarly elements" which produce bondage, sickness, and death—"Christ must be formed in them :"—then concludes the last verse with—"And the rest

will I set in order when I come." The customs of a nation are difficult to abolish ; yet when he came, he would prove it was idolatrous, and to be done away. After reading this chapter carefully, no one can say, Paul has ordered the Corinthians to continue the Supper ; it must be admitted it was suspended until his presence. As no further mention is made of the subject, we are justified by this, and his subsequent mode of dealing with the other churches, to conclude it ceased with our Lord.

1 Cor. x. 15, &c. Although the words of "Communion, &c." at first sight may seem to bear upon the subject, yet Paul is only here proving union to Christ, and to preserve the Corinthians from idolatrous worship. He explains the sixteenth verse by the seventeenth ; that the people, or the church, are the "one bread :"—this is the communion, not the partaking of bread and wine as an ordinance. Nineteenth and twentieth verses he explains by the twenty-first ; that if they will serve the devil under idol forms, they cannot receive Salvation, or serve the Lord, or be partakers at his table ; or, in the Saviour's words—"Ye cannot serve God and mammon." It is an act of faith to partake of the Altar, and eat of the sacrifice, which bread and wine are wholly inoperative to convey ; for "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you :"—this is "the gift of God," known only to those who are "born again."

In 1 Cor. xv. 11, &c. Paul is clearly stating the whole Gospel—"That Christ died for our sins, &c." but not a word of the Supper being instituted. We learn the Gospel was before preached unto Abraham; and they who then believed, ate the flesh and drank the blood of Jesus, by faith, as believers now do. There was always life in the blood of "the Lamb slain from the foundation of the world." Abel brought no less a sacrifice than Jesus; and we can bring no more. David said, "He would take the cup of Salvation, and call upon the name of the Lord;"—yet no Supper was instituted. See Luke, ii. 29, 30. Under the Levitical Sacrifices the priests are said "to eat the bread of their God," as well as "to offer the bread of their God." Lev. xxi. 21, 22. Ezek. xlv. 7, calls "the fat and the blood-offering bread." Jesus says, "The bread of God is he which cometh down from heaven and giveth light unto the world." John's silence upon this subject so long after, with his decision of the true bread, not its elements, as found in his sixth chapter, demonstrate the Supper to be a human ordinance, and powerfully prove the necessity of the immediate, continual, secret, spiritual presence of the Most High, by faith in the heart of every believer. "It is the Spirit that quickeneth, the flesh profiteth nothing."

Paul's beautiful charge to Timothy, in which nothing is wanting to form a most-excellent, devoted Minister, and faithful Servant of God; there is no mention of the

Supper—this could not be an omission, it would be inexcusable even in Paul—the types had ceased, and “touch not, taste not, handle not, which all are to perish with the using,” could not then, now, or ever, content the immortal soul, whose “life is hid with Christ in God.” Bread and wine were brought to Abraham by Melchizedek, King of Salem, King of Righteousness, and King of Peace. This Paul mentions to the Hebrews, without the slightest allusion to the Supper.

The church of Rome administers but one kind—the bread—“man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”—She styles herself the mother church! “But where shall wisdom be found?”

A young dying Christian refused the Supper, saying, “He would not drink of the fruit of the Vine until he drank it new in his Father’s kingdom.” “Blessed is he who shall eat bread in the kingdom of God.” Numbers of believers die that taste not these elements. Many are circumstanced by distance, or other causes, that they cannot receive; others very rarely—now such must live in direct disobedience to the command, if the supper be commanded. Does the Lord command, and place his children under impossibilities? No, he does not—the command cannot be found. This subject has caused more bloodshed, according to history, than any other religious difference; and decidedly more division in the now existing church.

When communicants assemble to commemorate the love of Christ, many forget the new commandment, of "love one another" and give not to his brother, the the right hand of fellowship; but shut him out, with, "Sir, you cannot sit down here." Gal. ii. 9. Not so our Lord; his invitation is ever ready.—"Whosoever will, let him take the water of life freely."

The Sacrament may be considered as a sort of Protestant absolution, not divested of self-love; as all ceremonies have a tendency to withdraw the heart from Jesus, and give self-satisfaction. Differences arise, congregations separate: the Church that Christ has ordained of peace and love, its principle is lost in human ceremonies, traditions, and formalities.


As for such objections, as, "I never can believe, God would permit his people, his own beloved people, to be in such an error:" it stands upon equality with this objection: "I hardly can believe, if this ordinance were ordained of God, he would permit his child to receive these elements, and before the time of rest become intoxicated, or swear, and take that holy name in vain; he had outwardly professed to honour at the altar a few hours previously!" "In vain ye do worship me, teaching for doctrines the commandments of men." Be it allowed, the abuse of what is good, is no argument against its use; yet the number of unbelieving communicants greatly exceed the faithful followers of Jesus. The unconverted receiving the Supper must be abomi-

nation in the sight of God ; and his children eat him not in elements. "Wherefore if ye be dead with Christ from the rudiments of the world ; why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not : which all are to perish with the using) after the commandments and doctrines of men ?" See Isai. i. 14 ; and Amos, v. 21.

If the enquiry be made—What end is expected by setting aside the Supper?—It will be the breaking down a barrier of division between believer and believer, that now causes a cruel separation ; and of more closely uniting brother to brother, so fulfilling "The message, that ye heard from the beginning, that we should love one another." Our Lord has promised the Comforter—he does not come, and cannot come, where division reigns, Peace being his legacy to his peaceful followers : and to believe and love is the perfect bond of union between God and our brother.

"Let every man be fully persuaded in his own mind" that the foregoing evidence accords with Scripture Truth, before he departs from even the tradition of his Fathers ; although it is only an established custom.

Now, Lord, if this subject be of Satan's device and not according to the Word, and the Truth—bring it to nothing—let none suffer by it ; but if it be according to thy word, set up thy light in the heart of every reader, to their real comfort, and exalt to Glory thy own



Great Name, for ever and ever, world without end,
Amen.

“Whatsoever doth make manifest is light.”

STRANGLING.

“BUT flesh with the life thereof, which is the blood thereof, shall you not eat.” Gen. ix. 4.

“It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.” Lev. iii. 17.

“Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.” Lev. vii. 26, &c.

“And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth or catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.” Lev. xvii. 13, 14.

“Only be sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh. Thou shalt not eat it: thou shalt pour it

upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD." Deu. xii. 23, 24, 25.

When referring to the law, Moses says, "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the LORD our God; and also with him that is not here with us this day." Deu. xxix. 14, 15.

Thus far the law; which the Apostles, Elders, and whole church afterwards confirmed—commanding the Gentiles to "abstain from blood, and from things strangled, &c. from which if ye keep yourselves ye shall do well." Acts, xv. 20—29.

"Wherefore say unto them, Thus saith the LORD God; Ye eat with the blood, and lift up your eyes towards your idols, and shed blood: and shall ye possess the land?" See Ezek. xxii. 26; xxxiii. 25.

Consider how greatly now is the word of God neglected and violated by strangling poultry; which should be killed by pouring out the blood—"so shall ye prosper"—remembering "when we have done all, we are unprofitable servants."

Let no man deceive himself by saying, "We are not under the law, but under grace:"—true, the deeds of the law will not justify; for it is only "the blood of Jesus-Christ that cleanseth from all sin,"—and here lies the power of the command! Slain beasts under the Mosaic

dispensation were of no avail without the slain, or "broken heart:" Paul was afraid some would make void the law, and therefore says, "Yea we establish the law;" because he knew "what God doeth he doeth for ever." Amen! Does not God "wait that he may be gracious," when he says, "Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses." 2 Chron. xxxiii. 8.

How many take shelter under this text, Mark, vii. 15: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." It is as full a truth as any other Scripture—food cannot defile a sinner. The sin is disobedience:—The command is, "Thou shalt not eat it:" and, "If ye love me, keep my commandments." Saul was commanded to "smite the Amalekites;" his disobedient, hypocritical evasion lost him his kingdom, subsequently his life, and possibly his soul! And for this text sake, swine's flesh is eaten; yet the command is, "Of their flesh shall ye not eat: and their carcases shall ye not touch, (not taste it,) it is unclean unto you;" (unwholesome.) Acquaintance with Scripture would teach us, even in a foreign land, what may be eaten or refused; and did the people live by Scripture rule, there would have been no cause to lament the al-

most destruction of a ship's company, by eating improper fish ! The Lord has given his people instruction both for life here and hereafter : instead therefore of acting in rebellion to the command of our Maker, there is cause to bless and praise his gracious love and tender care in thus providing, and so wisely ordaining infallible rules.

“ Oh that my people had hearkened unto me, and Israel had walked in my ways ! I should soon have subdued their enemies, and turned my hand against their adversaries.”

INDULGENCE.

2 Sam. xi. 1.


“ At the time when kings go forth to battle . . . David tarried still at Jerusalem.”

When it is our duty to be lawfully engaged, and which we neglect for personal indulgence, it generally ends in mortification, and sometimes ruin !

THE REQUEST.

Gen. xxx. 1.

RACHAEL said, “ Give me children, or else I die.” She died in giving birth to her second child !



Direct not the Lord what blessing to bestow ; the granted request may prove the tomb of desire !

INDECISION.

Num. xxii. 8—19.

WHEN Balak sent to Balaam, he enquired of God, and was answered, “Thou shalt not go.” When Balak sent a second time, Balaam said—“Tarry.”

When once assured of the mind and will of God, “confer not with flesh and blood,” lest it bring shame, reproach, and death !

BLESSINGS IN VARIETY.

THERE is no possible state, or circumstance, that an individual may be brought into, but the Holy Writings, will supply suitable portions in all its beautiful variety.

Say to the Sportsman, come to the “Field the Lord hath blessed.” Gen. xxvii. 27. To those who love pleasure ; it is to be found “at God’s right hand for evermore.”—Call the glutton, tell him, here he may “eat a feast of fat things.”—Tell the drunkard to “take the cup of Salvation, and call upon the name of the Lord,” and he will have “wine on the lees well-refined.” Even the covetous man may indulge to excess, if he will but covet earnestly the best gifts.

Let the gardener watch "the fruits of the valley;" and "see whether the Vine flourishes, and sweet will be his ingathering." If the ploughman will put his hand to the Gospel plough, and not look back, he "is fit for the Kingdom of God." Servants serve your Master, the Lord of Glory, and he will pay you "the wages of Eternal Life." Tell the farmer, the Lord of the harvest has promised "not the least grain shall fall upon the earth:" "be strong in faith." Merchants, "make merchandise of Wisdom;" "it is better than the merchandise of silver, and the gain thereof than fine gold." Ye builders, lay a deep foundation, raise the superstructure very high; build a Temple for the Lord: and when ye lay the Top-stone, ye will shout "Grace, Grace, unto it."—The lovers of antiquity may here be indulged with researches into "the ancient mountains, and for the precious things of the lasting hills," where they may find a Gem called "Wisdom," exceeding every thing else in value; and a "Pearl of Great Price."—If our armies were clothed in the the armour to be found in Eph. vi. 11, &c. they would be invincible. To the poor in faith Jesus says, "But thou art rich!!!"

PATMOS.

Rev. i. 9.

"I JOHN, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the

word of God, and for the testimony of Jesus Christ,"—so that our brother John, who wrote Revelation, was, according to his own testimony, as one of us, though highly endued with the Spirit—for Patmos means flesh!

MISCELLANEOUS.

THERE are but few names in Scripture that have not a very express signification :—the name that Pharaoh gave to Joseph, of Zaphnath-paaneah, means "a Saviour of the world."

Job is a type of Christ in his humiliation.

Isaiah is the comforting, rejoicing Prophet—the Church in her happy state.

Jeremiah, the mourning, sorrowful, lamenting Prophet—the Church in her lost state.

Ezekiel, the sublime, mysterious Prophet—the Church in her glorious state. This is but a partial view.

Daniel among the Prophets, like John among the Apostles, greatly beloved; and to both the deep things of God were revealed.

Vanity in Ecclesiastes, means death.

Fools in Proverbs, unbelievers; therefore in calling any a fool, we condemn to perdition!

In Proverbs, Woman, Harlot, Stranger, Adulteress, mean the world. Woman, or Rebekah, and "woman taken in adultery," mean the Church.

There are many words in Scripture signifying much *more than appears at sight*.—One, three, seven, second,

first born, place, in, gold, altar, wings, treasures, ox, ass, field, house, stone, iron, brass, day, night, vessel, sword, temple, tabernacle, &c.

Mamre, Hebron, Arba, Kirjath-arba, all mean the same place.

QUESTIONS FROM THE SCRIPTURES.

By which of the twelve gates will the believer enter heaven?

Where was the Rainbow before the flood? Why did it not exist?

What is the memorial of God to all generations?

Who shall declare the generation of Him that "was despised and rejected of men?" For his name was cut off from the earth!

What is the name of the walls of Zion?

What is the name of the gates of the holy Jerusalem?

What is the sceptre of the kingdom of God?

Where was our Lord spiritually crucified?

What is the universal sacrifice? Ps. iii. 5; and Jer. xxiii. 6.

Whose keeping of the Passover in the Old Testament is the most celebrated?

Which of the kings of Judah has the highest commendation?

What sin is the greatest? That against the Holy Ghost excepted.

What is the stumbling-block of iniquity?

What sanctifies the Tabernacle to the children of Israel?

What is the stuff Ezekiel was to prepare for removing in the sight of the rebellious house of Israel?

Which is the best, silver or gold? The fining pot, or the furnace?

What is the Psaltery wherewith to Praise God?

What is the Lord's habitation?

What is the unleavened bread?

Pro. xxiv. 36; Psalm ii. 12.

AMONG the readers of this little work, many will have more light than the writer, some few may have less; the kind indulgence of both is desired. Let those a shade lower remember by one ray of omnipotent, spiritual light, they may see, and know, beyond the power of earthly utterance; and those who are "made wise," and know they "shall inherit Glory," deal gently—it is done for Jesus' sake.

"Exalt ye the Lord our God, and worship at his footstool; for he is holy." Psalm xcix. 5.

"A glorious high throne from the beginning is the place of our Sanctuary." Jer. xvii. 12.

"Because I will publish the name of the LORD: ascribe ye greatness unto our God." Deu. xxxii. 3:

"HOSANNA!"

THE END.

J. Rickerby, Printer, Sherbourn Lane.

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